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Executive Committee of the International Missionary Conventions at Buffalo, October 12-18.



DR. ELI H. LONG.



JOS. P. FELL.



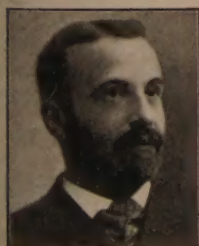
A. B. KELLOGG.



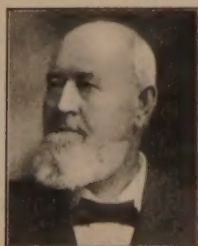
R. H. MILLER.



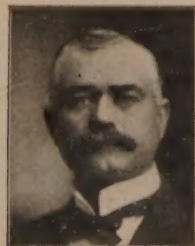
B. S. FERRALL.



DR. B. G. LONG.



B. WILLIAMSON.



C. J. PHILLIPS.

FINANCIAL EXHIBIT.

FOR EIGHT MONTHS.

Comparing the receipts for Foreign Missions for the first eight months of the current missionary year with the corresponding time last year shows the following.

	1905.	1906.	Gain.
Contributions from Churches.....	2,972	2,939	*33
Contributions from Sunday-schools.....	116	134	18
Contributions from C. E. Societies.....	689	836	147
Individual Contributions	1,021	854	*167
Amounts	\$134,193 64	\$128,443 62	*\$5,750 02

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	\$73,795 26	\$74,696 11	\$900 85
Sunday-schools	960 34	1,199 25	238 91
C. E. Societies	5,203 78	6,224 42	1,020 64
Individual Offerings	16,293 07	22,089 86	5,796 79
Miscellaneous	8,857 46	3,674 93	*5,182 53
Annuities	24,025 50	13,087 74	*10,937 76
Bequests	5,058 23	7,471 31	2,413 08

* Loss.

Gain in regular receipts, \$2,774.66; loss in annuities, \$10,937.76; gain in bequests, \$2,413.08.

We ask the friends to please study the "Financial Exhibit" carefully. Note there is a loss in eight months of the year of \$5,750.02. There is a gain, however, in regular receipts of \$2,774.66.

"God be merciful to us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy salvation among all nations."

Send your Children's Day offering at once, please.

Has your church done its duty toward the faithful missionaries on the field this missionary year?

A selfish and self-centered church is a reproach and a hindrance to Christ in his purpose to redeem a world.

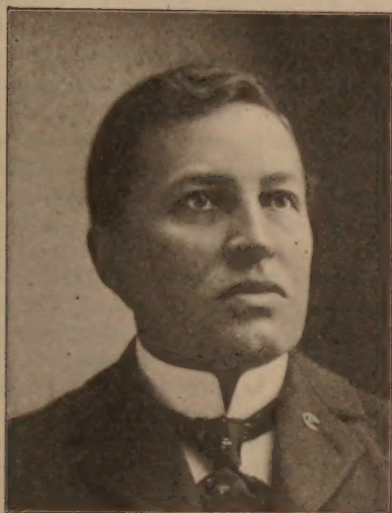
Children's Day was a great success.

The boys and girls are surely leading our missionary hosts this year.

The church at Flanagan, Ill., averaged more than \$5.00 per member for missions last year. R. E. Thomas is the minister.

The children are taking a front seat in the missionary cause. The Children's Day offering promises to pass all previous records.

Bethany College, W. Va., is planning to support its own missionary on the foreign field next year. The colleges are leaders and guides.



M. J. Grable,

Pastor of Church, Steubenville, O.

This church supports Miss Emma Lyon, Nankin, China. She has charge of the girls' school and is doing a great work. The pastor and church at Steubenville have great joy in the fellowship of her support. Henceforth this church will provide the salary, leaving the other churches of the county to contribute to the general fund.

I hope to make this church (Hyde Park) a Living-Link in both the Home and Foreign Societies by 1909.—Louis S. Cupp, Kansas City, Mo.

E. P. Wise, East Liverpool, O., is planning to make that church, together with the churches in the county, a Living-Link next year. Good move.

If you have taken a Children's Day offering for Foreign Missions in your Sunday-school, please send it at once to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O.

The preachers will do well to preach at least one sermon every year upon

the duty of Christian people to remember the Lord's cause in their last will and testament.

The supreme mission of the church of Christ is Missions. The evangelization of the world is not a by-play or a by-work; it is the main work of the followers of the Redeemer.

Many of our churches are hungry to hear well prepared, up-to-date, missionary sermons and addresses. The churches are anxious to be led into a larger and more useful life.

What new missionary books have you read since January 1st, 1906? The vacation period is a good time to put a missionary book in your grip. And be careful not to let it remain there.

Do not fail to organize a Mission Study Class in your church. It will have a most wholesome effect in many ways. The office of the Foreign Society will furnish all needed supplies.

"The man who wants to be saved alone is on the way to be damned." This saying of Henry Van Dyke is true. No one who has caught the spirit of Christ can wish to be saved alone.

More Endeavor Societies are giving this year and the aggregate of their gifts is larger than in any former year. Our young people have a really vital interest in the great orphanage work we are doing.

The preacher that neglects the missionary cause does so at the sacrifice of the spiritual life of the church he serves. Not only so, but he impoverishes his own mind and heart and imperils his usefulness.

If you are fifty years of age or older and will send us \$2,500 to build a mis-

sion home, we will pay you six per cent interest, semi-annually, upon the amount as long as you live. Think it over, please, and let us hear from you.

Nothing makes a church so happy and secures such blessing as making great offerings for missions. I want the Maysville Church to experience this at the very beginning of my ministry here.—P. A. Cave, Maysville, Ky.

The church at Norfolk, Va., will in the future support Melvin Menges as before announced. In a recent letter from him from Matanzas, Cuba, he says: "I am glad of the new relation. It gives one a different sense of stewardship."

If your Sunday-school has not taken an offering for Foreign Missions, why not take it at once? Even if you can not have the Exercise, at least give the school an opportunity to aid the great work of saving the lost in heathen lands.

Are we determined to raise the \$300,000 this year? Loyalty to Christ, the needs of a perishing world, devotion to the brave men and women who anxiously await the issue at the front, our honor as a people, all impel us to reach the modest sum.

The Foreign Society is planning to send forth a splendid body of new missionaries in September. They are already under appointment. The situation will be an embarrassing one, however, if the receipts are not materially increased soon.

The Board of the South Kentucky Christian Missionary Convention sends their Secretary, W. J. Hudspeth, and his good wife to the Buffalo Convention and bears their expenses. This is a good example for all of our State Societies and the churches generally.

A. E. Cory will be in this country for some months yet. He proposes to return to China about the close of the present year. Meanwhile he can visit churches and conventions. He has a message of great power. It will do the churches good to hear him. Those wishing his services can write him at Augusta, Ill.

During the month of May the churches, as churches, gave \$13,304.50, a gain over the corresponding month, 1905, of \$2,646.93. We now feel encouraged to hope for \$100,000 from the churches as churches this year. It will be remembered that they gave \$95,500 last year.

The new mission study book on India, by Bishop Thoburn, promises to be the best yet. Every church in our brotherhood ought to organize a class for the study of this book. In this enlightened age, ignorance of a great mission field on the part of pastor or people is inexcusable.

We are very glad to report that the amount received from personal gifts to June 1st is \$22,089.86, an increase of \$5,796.79 over the corresponding time last year. We are sorry, however, to be compelled to report that the number of personal gifts is not as large as for the same time last year.

The churches are greatly interested in Foreign Missions, but our preachers do not preach missions enough. Some of our people seldom hear a missionary sermon, and I know from my own observation that they would consider a good missionary sermon a Christian feast.—G. R. Van Zant, Bangor, Mich.

The Sunday-schools of Ontario propose to support Miss Lediard in Japan. She grew up in the school in Owen Sound. Her going is certain to generate a wave of enthusiasm that will

reach every teacher and pupil in that province. The women of Ontario and the Maritime Provinces support Miss Rioch and her work.

There are a number of schools which observed Children's Day last year, but have not thus far ordered supplies, or indicated their purpose of doing so this year. Do not turn backward. Keep in line with the loyal schools. A relapse in missions is as dangerous to your school as a relapse in a typhoid fever case is to the patient.

It is a curious fact observed by those who have had an opportunity for general acquaintance that the average church is ahead of the average preacher in the matter of missions and aggressive church life. Some churches have become Living-Links, for example, in spite of the lack of faith and lack of vision on the part of the preacher.

Buildings are needed on many fields. Land in Havana and Manila costs almost as much as in American cities. Land is becoming more expensive all the time in the far East. If some men and women whom the Lord has blessed with large incomes would remember these needs and furnish the funds to supply the needs, they would do a good work.

The largest offering from a church, as a church, received this year comes from the High Street Church, Akron, O. The amount is \$750 and more will be sent before the close of the year. The total amount from this church will likely reach \$850 to \$900. This refers to the offering from the church, as a church, and does not include the amount received from the Sunday-school.

The time of the National Convention is October 12-18. The place is

Buffalo, N. Y. The brethren in Buffalo and vicinity will welcome us most heartily. They are making great plans for a large convention. We hope arrangements will be made in every church for a large attendance. Each church will do well to send its minister and pay his expenses. A congregation can make no better investment.

Children's Day promises to be a record breaker this year. It is gratifying to see the number of schools that have gone away beyond their apportionments. After all, the apportionment is a goal, not simply to be reached, but to be passed if possible. The question should be not what is our apportionment? but, what is our possibility of attainment—what is the very best we can do for our Master's great cause?

We are behind in our receipts \$6,130.-69 to June 15th. We are sorry to make this announcement, but the simple fact impels it. The friends of the work have a right to know the real situation. Can not something be done in your church to regain the lost ground? If we go to the Buffalo Convention in October with a loss in receipts it will take away much of the enthusiasm. Let us not even think of such a backward step.

In many places in Africa the people have a hideous conception of "Dead-land," as they call the place of future existence. Life there is the ghost of life here. There are the shades of wife and warrior and slave. Messages to the dead are dispatched in strange fashion, by charging the slave with the message and then chopping off his head while it is fresh in his mind. If a postscript is desired another slave is dispatched to carry it.

The churches in Jasper County, Mo., outside of the First, Joplin, will sup-

port their own missionary on the foreign field this year. Joplin supports its missionary and raises \$100 besides, a total of \$700, with \$100 to apply on the support of the second missionary. Carthage, under the splendid leadership of Newell L. Sims, will give about \$300 of the \$600. This is a great triumph for Jasper County. This will make two missionaries supported by the churches of that county.

R. Ray Eldred, one of our missionaries in Africa, home on a furlough, says that the governmental conditions in the Congo are simply terrible. The Protestant missionaries have the implicit confidence of the natives, but everywhere there is suspicion and hatred of the government. Mr. Eldred says that any leading missionary might rally the natives about him, become their leader and king, and wage warfare against the Belgian government, if he would. But our missionaries are spiritual not temporal kings.

One society received \$150,000 last year from bequests alone. The Foreign Society has never received very much from this source. It received one bequest of \$30,000; that was twenty years ago. It has received a number of small bequests; but it has never received as many bequests or as large bequests as might be expected in view of our numbers and wealth. Many societies receive from year to year about one-third of all their income from bequests. Some ministers make it their duty to preach one sermon a year on this topic.

One service of the Ontario Convention was held in the large Presbyterian Church of Owen Sound. After the introduction of Miss Rioch and Miss Mary Lediard and W. C. McDougall, the minister of the church said, referring to the sailing of Miss Lediard for Japan, that the only man he envied

was the man who had a child of his own on the mission field. It is not every one that feels that way. But some do. Some dedicate children to the field while they are in the cradle or before their birth, if the Lord shall call them into this high service.

President Hyde, of Bowdoin College, said, "Christianity is essentially self-extending; the Christian is under spiritual compulsion to be a missionary. One can not hold what he believes to be a true and helpful view of life without wishing to communicate it to others. Yet this tendency which is natural to every principle, is characteristic of Christianity in a unique degree. For the Christian spirit is love, the desire to give to others the best one has. And what can be so good, so desirable to impart, as this very spirit of love, which is Christianity itself."

One of our best preachers tried the omnibus plan of offerings. He thought his plan would work this year. He made the most careful preparation. He was disappointed. The people gave about as much for all purposes as they would have given for any one purpose. He is done with that plan for ever. A church in which the members have good bank accounts give as much as they care to give at any one time. But a church made up of wage-earners and people with small incomes can not do that. The omnibus plan is a conspicuous failure. No church should try it again. It is unnecessary to repeat demonstrations.

The Foreign Society should receive between this time and the Centennial a quarter of a million dollars for Missionary buildings alone. It is not an uncommon thing for a single church to spend from sixty to more than one hundred thousand dollars for a house of worship. It should be borne in

mind that land in Havana, Shanghai, Nanking, Tokio, Osaka, Manila costs as much as in cities of the same size in America. Suitable buildings are as essential to the progress of the gospel in these lands as at home. On these accounts it will be seen that \$250,000 is a modest sum to ask to provide buildings for our missionaries on all the fields.

There was some good giving by churches during the month of May. Danville, Ky., remembered the work with its usual \$600 for the support of James Ware, Shanghai, China. Cynthia, Ky., sent \$400, the largest gift in the history of the church. The amount will be swelled to \$600 before the close of the year. Columbia, Mo., reached \$383, her greatest gift for the work. She will no doubt be in the Living-Link column next year. Paris, Ill., sent \$424.23, and the full \$600 will reach us before September 30th. The High Street Church, Akron, O., sent \$750. Maryville, Mo., Euclid Avenue, Cleveland, O., Detroit, Mich., and others sent large remittances. The total receipts for the month were \$17,872.97, a gain of \$2,810.01 over the corresponding month last year.

The Island of Madagascar has recently experienced a great revival somewhat similar to that in Wales. The following is one of the accounts that has become known: "In Madagascar some Welsh missionaries were moved, by reading of the work in their own land, to give themselves to prayer for a like effort in their own island. Special meetings followed and 1,500 souls were soon won. At one place scenes occurred which remind one of the converted magicians of Ephesus. Eighty witch doctors, hardened old sinners, who for years had rejected Christ, came with sobs and tears to the missionary's wife bringing their charms and confessing their sins.

Crowds have been at times too great for any one building, and the sobs and groans of the convicted, or the songs and shouts of the reconciled, made it difficult to do anything but pray and praise."

More than 8,000 young Chinese students are studying in Japan. These students are from all parts of the empire. They belong to the educated and official class. They are bound in the future to influence mightily every missionary interest throughout China. While living in Tokio they are in the midst of dangerous conditions. These tend toward extreme radicalism and great immorality. The missionary societies in China are concerned about these young men and are anxious that something should be done for their good. They are asking missionary societies throughout the world to make known the needs of these students and to ask for contributions towards the support of the work among them. It would be a good thing if some missionaries could be set at liberty to work among these students. Some missionaries passing through Japan might spend some time preaching the gospel to them.



The Haystack Monument.

In the summer of 1806 it was the custom of a few Christian students of Williams College to meet one afternoon in the week for prayer. One par-

ticular afternoon was unusually warm; this detained all but five. They went first to a maple grove, expecting to hold the meeting there, but as it soon began to thunder and lighten, they left the grove and took shelter under a haystack in the meadow. The subject of conservation was the moral darkness of Asia. Samuel J. Mills proposed to send the gospel to that dark land, and said they could do it if they would. "Come," said Mills, "let us make it a subject of prayer under this haystack, while the dark clouds are going, and the clear sky is coming." These young men not only prayed; they sought to answer their own prayers. They formed themselves into a society, the purpose of which was to effect in the persons of its members a mission or missions to the heathen. Each one bound himself to

keep himself free from any engagement incompatible with the object of the society, and to hold himself in readiness to go on a mission when and where duty might call. The American Board was founded to send out these and other young men. The missionary movement in America may be said to have had its birth upon the spot where the haystack prayer-meeting was held. On the monument is the inscription:

The Field is the World.
The Birthplace of
American Foreign Missions,
1806.

Samuel J. Mills.
James Richards.
Francis L. Robbins.
Harvey Loomis.
Byram Green.

FROM THE FIRING LINE.

I am now overseeing the work-shop. We have in all thirty-nine boys in it, also a shoemaker and three carpenters from outside. We are now making office furniture for the court house. There is a revival of a very commendable order going on among our boys. Twenty-seven were baptized on Tuesday. All the work in Damoh and surrounding country is more encouraging from a spiritual standpoint than it has been.—C. E. Benlehr, Damoh, India.

Mrs. H. C. Saum and her husband went out to India last September. Under date of April 30th she says: "O, that the people at home could realize the condition of people in a heathen country. There are such great needs and such great opportunities. Missionaries ought to be coming out in hundreds where they are now coming in tens. The task before us is such a stupendous one. We pray earnestly

that there yet may be a large increase in the offerings and that many may volunteer for foreign service ere the year shall close. We are glad indeed to have been privileged to have come to India, and find great joy in this service."

Good News from Havana.

L. C. McPherson: More than a month ago we began holding services in the home of a lady who offered us the use of her house without cost. We have had twenty-five confessions in that house since then. The son of the lady offers to place a large baptistery in his home, where baptisms may be performed much more conveniently than formerly. We hope to have a large number of baptisms within the coming weeks. Another good brother bought a new organ, new seats, pulpit, platform, Bibles and hymn books, and presented all to the work of the church.

THE EVOLUTION OF A CHURCH.

The church at Morganfield, Kentucky, has had an experience in the last four years which ought to be an inspiration to many other churches and pastors. Four years ago the present pastor, T. T. Roberts, and his wife came to the field. During the same year they applied to the Foreign Missionary Society to be sent to Tibet with Dr. Rijnhart. It was impossible on account of Mrs. Roberts' health for them to go. Although keenly disappointed they felt that it was the will of God that they should stay and build up a strong church in Morganfield. The missionary passion never waned within their hearts.

When Brother Roberts first took the work at Morganfield they had preaching half time and paid \$300 towards their pastor's salary. Their Foreign Missionary offering for the preceding year was \$4.50. The pastor felt that an unselfish enterprise was needed to save the church from lifelessness. He immediately began planning for an offering of \$100 for Foreign Missions. Some of the people thought he had gone crazy, but they raised the \$100. Then he struck for a larger gift and they raised that. Other benevolences were increased likewise. The church needed a parsonage. The people had caught a vision of larger things and they built the parsonage and paid for it. Then a large ingathering came in a revival meeting. Then the church took their pastor for full time. The missionary offering went up another notch. After this the people saw what they could do and raised their pastor's salary. Brother Roberts told his people that he had desired that his life be spent in Tibet, but since that could not be, he wanted to be pastor of a church supporting its own missionary on the foreign field. He told the church that they could do this if they would. He and his wife led the enterprise with a Christ-like gift. One of the members added \$100 to the amount and in a short time, by personal solicitation, the amount was raised. Someone asked the pastor if he did not think they ought to have a better building first. He answered, "The Lord is more desirous of this than a better building just now. Let us put the more essential thing first, and the building will come." The church has but 250 members all told and they are poor people, but they are very happy in their new undertaking. They do not look upon the gift of \$600.00 as a great thing, it was easily done. Brother Roberts' ideal is to have a church which gives a dollar for the foreign field for every dollar expended in the homeland. And why not have such an ideal? Is it too much to ask of any self-supporting church? To increase the foreign missionary gifts is to increase all others. The victory of the Morganfield, Ky., church will be a great inspiration to our brotherhood. What it has done others can do.

THE STATION PLAN.

A NEW METHOD OF MISSIONARY SUPPORT.

Nothing that the Society has ever undertaken has yielded more encouraging results than the support of missionaries by individual churches. We have about eighty Living-Link organizations which contribute this year nearly \$50,000 for the Foreign work. This is more than half as much as the entire amount contributed by the churches as such. The incentive to larger giving through the support of a definite worker on the field, is a well established fact. The churches having their Living-Link missionaries are giving more than twice what they gave before.

What we need now is a plan by which churches and Sunday-schools giving a smaller amount than that required for the support of a missionary, can catch the inspiration of supporting a definite work. We believe we have it in the "station plan" which the Society expects to inaugurate during the coming missionary year. In brief, the "station plan" works as follows: The entire expense of a mission station, outside of the salaries of the missionaries, is reduced to a budget. This budget is divided into shares of \$50 each, and these shares taken by different churches, Sunday-schools, and individuals. A letter concerning the work of this station or mission is sent to each share holder every three months.

The Society expects to push the Living Links the same as before, and hopes to have at least 100 churches supporting their own missionaries during the coming year. The "station plan" is for the smaller churches and Sunday-schools. We believe this plan will bring the same incentive and inspiration to the small church that the Living-Link brings to the large, strong one. Almost any church in our brotherhood can take a share or more in a station, and thus be brought into vital touch with a definite work. This will give each preacher and Sunday-school superintendent a permanent, definite plan of missionary work to push. It has in it the element of education that does not come with general missionary giving. What church or school will not be stirred by the support of a distinct work in a definite field, and the consequent enlightenment that comes from direct reports of that work?

We believe that such a plan as the above is the most natural and sensible way of doing missionary work. Both giving and praying are changed from the abstract to the concrete. The church becomes identified with a definite station, its problems and its victories. To the rather vague appeal of millions upon millions of the destitute, scattered throughout the world, is added the ringing, centralized cry of a certain field. Interest, prayer, and effort are focused and there comes a clearer conception of the actual needs and sorrows of even the whole wide world.

OUR NEW OBLIGATIONS.*

HUGH M'LELLAN, RICHMOND, KY.

We stand to-day just where we stood last year, confronted by the annual effort to raise money. The Missionary Rally presages the March Offering. But the money offering is not the chief thing in the Missionary enterprise. Rather is it the least. It is the least in sacrifice, least in inspiration, least in missionary spirit. I do not underrate it. It is necessary and important, but still it is the least we can do. The glory of Port Arthur was not the cost of the shells. If we have come to contemplate an annual offering only as our "New Obligation," then the theme would, in the word "new," contain a fine strain of irony. It would suggest Sisyphus condemned by Pluto to roll a huge stone up a long hill; only to find that, when he reached the top, it rolled back again. With us the stone to be rolled up grows larger every year. We must lift up our eyes and look beyond the missionary offering for our inspiration. Let the world field roll up into the sunlit view. Let the kingdoms of this world and the glory of them appear to us upon the mount of vision. Let us see through the smoke of conflict, God's far-flung battle line moving on. Let us see at points along that line, the one standing against the hundred, and the ten against ten thousand. Let us realize the numbers, power, and cunning of hostile heathenism. Let us know that every inch of ground gained has been bought by saint's blood. Let us hear the call of brothers,—in a word let the missionary conflict as it is amid the desolations of idolatry appear, and then we shall catch the meaning of our new obligations.

In order to recognize an obligation, new or old, we must have first:

A Conscience for Obligations. The conscience is the Court of Appeals. To the conscience of the church we bring the facts and the testimony; but if the judge be corrupt or asleep, where is the recourse? I judge that the great lack in our brotherhood is the lack of conscience. Not the lack of money, nor the lack of sense, nor the lack of a certain kind of Christian character, but the lack of conscience for obligation.

There are in our midst, representatives of that ancient Gallio, who "cared for none of these things." These are the churches who never send an offering; these are the preachers who never urge an offering. These are the conscienceless ones,—Gallios who care for none of these things. To such there are no obligations. Like the child who sits in the presence of Death, too young to grasp the meaning of the tragedy, they sit in the presence of an awful obligation and fail to see the pointed finger of Duty. And these may get to Heaven for aught we know; but I do know that it is not upon their shoulders that God lays His delicious burdens, and it is not over

* An address at the Lexington Foreign Missionary Rally.

their necks that Jesus slips His easy yoke, and it is not from them that Christ through all the ages has called out His Chivalry,—

“Those soldier-saints who, row on row,
Burn upward each to his point of bliss.”

Then there are those who have consciences for side-issues in Missionary work, but no conscience for the obligation. These are consciences that are sensitive only in spots. For instance, there are some good souls that are sensitive and concerned about the relative cost of converting the heathen in China and the heathen in Kentucky. If they discover that it costs one dollar to convert the man in Kentucky, and one dollar and ten cents to convert the man in China, then, they are worked up into a righteous indignation over the wasted ten cents. Not that they are exerting themselves to convert either the man in Kentucky or the man in China; but their consciences are hurt over a manifestly bad investment. They have a conscience for relative bargains but none for absolute obligations.

Then think, will you, of the spotted consciences that feel abnormally on the subject of the “Parity of Offerings.” The sense of injustice, indeed, that is aroused if the offering for foreign missions is larger than the offering for home missions. And this, too, while souls are dying. It is as if the army and navy were to stop and discuss the question of their relative salaries, while the beacon of war is streaming from the mountain top. “The Parity of Offerings” is not a condition, it is only a phrase. A fine phrase.

“I thank thee, Jew, for teaching me that word.”

I would that some consciences could get aroused on the subject of *Disparity*, the disparity between our offerings and our ability.

And there is another partial conscience—the conscience for missionary machinery. This conscience takes an acute interest in the cost of secretarial labor. It makes suspicious inquiry as to how much money really gets to the foreign field. It has an inane credulity as to the enormous cost of sending one dollar to the heathen. These are some of the interests of souls that have lost the vision splendid of the missionary enterprise, and whose eyes are on the mud at their feet.

Above all these quibbles and short-sighted contentions, looms the tremendous missionary obligations confronting the conscience of Christendom. Never before was the obligation so pressing. Never before was the prize so great. Never was the field so ripe. Never did a convert count for so much. Never did retreat spell such disaster. And to win this prize and fulfill this obligation we need the right kind of conscience. This conscience I call the *Debtor's Conscience*. The Apostle Paul says, “I am *debtor* both to the Greeks and to the Barbarians, both to the wise and the unwise.” Here is the Apostolic recognition of the missionary obligation. Here is the strength that carried the burden. Here is the grace that wore the yoke. Here the

secret of that energy which wore out in service this greatest of Christians. Brethren we claim to be apostolic, but we are not apostolic until we have the *Apostolic Conscience*. We have been loved, and we owe it to love. We have been purchased with a price, and we owe the price of purchase. We have been saved from the world to save the world. We have had our debts paid, but we have not paid our debts. Freely ye have received, freely give.

Secondly, our subject calls attention to *New Obligations*. The emphasis is put upon the word *New*. Of course the missionary obligation is not new in the sense that it is a new idea. It is as old as the Gospel itself. But it is new in the sense that anything is new which has *life and growth*. The child in its mother's arms, the boy at school, and the old judge upon the bench may be one and the same person; but compared with the babe, the boy is a new problem, and, compared with the boy, the judge is a new creature. Not so many years ago we discharged our missionary obligations with twenty thousand dollars; now it will take three hundred thousand to have a clear conscience at the close of this year. The obligation has grown so that it has virtually become a new problem.

Again, it is new because of the *new methods*. The old idea of missions was to send a missionary to the heathen to preach to them and to convert them. The idea was simplicity itself. It will be seen by recalling the old-fashioned pictures in the Sunday-school books. The picture of the Foreign Missionary preaching to the heathen. There seated in a circle on the ground are the black savages, intently listening. In the center, under a palm-tree, stands the preacher, the Book in his hand. The natives, the preacher, the Book,—this was the conception of missionary work twenty-five years ago. Now a picture of the same subject would have to contain some new features. There would appear the hospital, the free clinic, the leper ward, the free dispensary, the orphanage, the day school, the Bible classes, the Bible College, and the trained native helpers. All these in addition to the natives, the preacher, and the Book. This is the new obligation. And you can not conduct successfully modern missions with antiquated methods, nor can you discharge this new obligation with the old offerings.

Again, the *New Opportunities* make the new obligation. The new field is equivalent to a new commission. An opportunity is a call from God. The man on the Congo is just as much an angel of entreaty as the Man of Macedonia. Think of the reconstruction that is taking place in Japan and Korea. Old ideals are broken, old faiths shattered. Impoverished by famine, desolated by war, oh, how much these nations need the Living God. Our Foreign Board sees the situation and the work is being pushed. Japan has a new Bible College and in faith we are now entering the land in a manner at least partially worthy of so great an opportunity.

Once more, *New Opposition* makes new obligation. New danger calls out new daring. The church must never retreat. The more the rulers of

the earth oppose the Christ, the more they need the Christ. Think of China! It may be that, even while we speak, the uprising against the foreigners may be taking place. Think then of the dear hearts exposed to the fury of murderous fanaticism. Think of Macklin, and of Alexander Paul; of the Arnolds and Sheltons far up on the headwaters of the Yangtze; and time would fail me to speak of Dr. Butchart and Dannenburg and his young wife. These all are our brethren in danger for Christ's sake. See them standing alone, yet undismayed, while over them the ancient dragon raises its awful form and but delays to strike. These men and women gather together in little bands at night to sing and pray. They can sing the songs of Zion in a strange land. Like Paul and Silas in the prison, they sing the trust song in the face of danger. It is the old, old song of Missions. The song that presages victory. It is the song that shook open the gates at Philippi and let the Saviour in. It is the same song and it will shake down the walls of China and let the Gospel in. Thus a new condition of danger and hostility makes a new obligation. Every tradition of missionary history teaches us that the point of danger is the point to which the armies of Jesus must converge. When the Bruce of Scotland died, he requested that his heart be buried in Jerusalem. The Douglas undertook to carry out that dying charge, and carrying the heart of the king, encased in silver, around his neck, he started for Palestine. When he reached Spain he found the Spaniards in conflict with the Moors. He and his knights took up arms in the Spanish cause, and went into the conflict. During the battle the Douglas discovered that the Spaniards had fled and left him and his few followers surrounded by an innumerable host of Moors. Seeing the hopelessness of the situation, Douglas took the silver casket from his neck, and throwing it far into the midst of the enemy, called out, "Lead on, brave heart, as thou wert wont to do, and Douglas will follow thee!" When they found the Douglas, his body lay upon the heart of Bruce. Brethren there is no field of danger but there the heart of Jesus has already preceded us. I doubt if any soldier of the Cross ever fell in the good fight without falling on the heart of Jesus. The field of resistance is the field of obligation. The blood of the saints is the seed of the church. The city of crucifixion is ever the city of Pentecost.

In the light of these facts the March offering takes on new significance. It becomes more than a mere collection. It is a royal privilege, a holy obligation. It is more than a Sisypheus rolling up a stone. It is an occasion transfigured by heavenly obligations. Because it is related to every phase of missionary effort, it is also linked to every missionary motive. Because it is our response to the call of duty, it becomes the mirror of our Christian conscience. Because it is our pledge for future work, it measures our fitness for a place in the future. For as a man plans for the future the future plans for him. If you would find God, move out toward the Future.

THE STORY OF BHAKTIBAI.

EMMA RICHARDSON WHARTON.

(The true story of two little girls saved by our mission in India.)

No one can estimate the good that has been done by Christian orphanages and training-schools in India. Here is a true story of two little orphan waifs thus saved from starvation and death and brought into the Kingdom of God, as one of them related it to me.

A good many years ago, in a small village in the State of Rajputana, there lived a family consisting of father, mother, and two little girls. Their home was a mud hut of one room, and they had nothing, absolutely nothing, except what the father could make in tending the flocks of the head man of the village. All day he watched them in the fields, and in the evening drove them into the village into his own little yard for safe keeping from wild animals. For this he received a pittance, but it was enough for a very meager living for his family while grain was cheap and plentiful. The mother was kind and industrious, gleaned in the harvest time, kept the small hut and yard clean, the water-pots and cooking vessels shining, and the little girls were happy and contented.

But a dreadful famine came to Rajputana and people perished. Pastures dried up, there was neither food nor water for the flocks, and they also died. The father lost his occupation, grain became scarce and dear, starvation came at last, and the mother lay down on the bare mud floor one day and did not rise again.

Leaving her there, the father, maddened by trouble and grief, took his little girls by the hand and led them away. They wandered, famished, for a day and a half in the dust and heat, sleeping under a tree at night. About noon of the second day he told the children to wait for him while he would go to a village near by in search of food, then left them and went away across the fields. They sat down on the roadside and waited patiently for him to return. They amused themselves by playing in the sand for awhile, and then fell asleep under a tree, locked in each others arms.

Fortunately, there was a Christian Mission and Orphanage near by, and a missionary passing by in the dusk of evening, found the children and had them carried tenderly to its shelter. Search was made for the father, but he was never again seen or heard of.

The little girls found a home in the Orphanage, where they were trained for Christian work and married good Christian men. For many years they have been in the employ of the Foreign Christian Missionary Society, the beloved Bhaktibai and Sarubai of the Mission at Harda, and none have been more faithful or lived nobler Christian lives than they. Widows now, they live together with their families, lovingly sharing one home. Each has a son in the Bible College of Jubbulpur preparing for the work of the ministry.

OUR NEW MISSIONARIES.

The Foreign Society is sending forth a splendid body of new missionaries in September. The following facts about them will be of interest to thousands of friends:

Miss Genevieve Perkins, of Des Moines, Iowa, goes to China. Miss Perkins is a graduate of Drake University. She will assist in the work at Lu Cheo fu.

Miss Rosa Johnson is from Warrensburg, Missouri. She is a graduate of William Woods College of Fulton. She has spent an extra year preparing for the work. Miss Johnson goes to Japan.

Dr. Geo. E. Miller was born near Mowrystown, O., and is twenty-four years of age. He graduated from the Medical College, Cincinnati, O., and attended the College of the Bible, Lexington, Ky. Dr. Miller goes to Damoh, India, and will serve as a medical missionary. He is single.

Miss Ella Ewing, of Eureka, Illinois, was born and raised in Jacksonville. Her family are active members of the church. Miss Ewing was graduated from the high school in Jacksonville, and later was graduated from Eureka College. She goes to Africa to assist in the work there.

George B. Baird, of Shelbyville, Ind., is twenty-six years of age; born at Sumner, Ill. Educated in common and high schools, College of the Bible, Lexington, Ky., Butler College, Indianapolis, Ind., and takes degree of A. B. from the last named institution. Has been preaching three years, is single, and goes to China.

John Lord comes from Deer Island, New Brunswick, Canada. He has spent a number of years in school at Lexington, Kentucky. He is a graduate of the Bible College and took most of the work in the Arts College. He has spent some time in Acadia Univer-

sity. He goes to the Philippines to engage in evangelistic work.

Dr. W. C. Widdowson was born in Indiana County, Pa., and is twenty-seven years of age. He attended Hiram College and graduated from the Medical College of Kentucky University, Louisville, Ky. For four years his heart has been on the mission field. He is single and goes to Bolenji, Africa, as a medical missionary.

Miss Mary Frances Lediard, of Owen Sound, Ont., is a daughter of one of our well known preachers, James Lediard. She is twenty-five years of age, well educated, graduated in Toronto Normal; has taught school three years. She has a good knowledge of the Bible and has been quite active in the Sunday-school and the Endeavor Society, and is well read in missions. Miss Lediard goes to Japan.

Frank H. Marshall and wife, late of Texas Christian University, go to Christiania, Norway. They went out to Japan some years ago, but Mrs. Marshall was unable to stand that climate. He is one of the best equipped men the Society has ever sent out. Mr. Marshall has been a successful preacher and teacher. He has devoted himself to preparing young men for the work of the ministry. This will be his special work in Norway.

Raymond Andrew McCorkle is twenty-four years of age. Born in Cortland, O. He was educated in Warren High School, Ohio State University, and Hiram College. He has been considering the mission field for three years and was led to do so by reading a missionary book. He has been a Christian for thirteen years. At present he is preaching for the church at Cambridge, O. His wife, Mrs. Mabel Spidell McCorkle, was born in Akron, O., in 1883. She was educated in Ak-

ron High School and Hiram College. They go to Osaka, Japan.

F. L. Mendenhall, of Auburn, N. Y., is twenty-nine years of age; was born in Lawrence, Kans. He was raised in the Presbyterian Church and united with our people only recently. He graduated in Lawrence, Kans., high school in 1896, and from West Vir-

ginia University with degree of A. B. in 1903; graduates in Auburn, N. Y., Theological Seminary this year. He has a wife and one small child. Mrs. Mendenhall is a lady of splendid attainments; strong missionary blood in her veins; born in India and lived there thirteen years. They go to China. He prefers pioneer work.

FROM THE MISSIONARIES.

CHINA.

The Closing Scene of a Patient's Life.

Alma Favors, Lu Cheo fu.

She was only a young girl fifteen years old. It was another case of opium suicide. Her story is simple. She, according to Chinese custom, was engaged when a mere child. When just budding into womanhood our girls here in China are married. Very young she met the man whom she loved and he returned her affection, but both had been engaged to other parties. She pleaded that she might be allowed to become his second wife.

He, though the son of an official, was powerless because his father refused to help them. In an evil moment she was persuaded to run away from home. After a fortnight she was found by her mother in her lover's home. The mother was bribed (\$100) to keep the matter quiet.

Several days later the father and uncle heard of the affair through friends. It is easy now to picture the wretched life the poor girl would have to live, the misery and suffering she would have to endure, and the powerlessness of the mother to help her, even though she would.

How easy to yield to temptation. "Come and take opium with your lover and we will die together." So again we see her at his home, this time taking opium, the man failing in

his promise to take it with her. She was not permitted to die. The young man's father discovered her in time and sent for Dr. Butchart. After a few hours she was revived, and the day following brought to the hospital for treatment.

In the meantime the girl's family feeling she had brought great disgrace upon them, refused to allow her to return home, insisting that the family of the young man should care for her. This they refused to do and insisted that she should be taken home. It all resulted in a law-suit, the consequence of which compelled her father to take charge of her.

When with us she said if she went home she could not live, and we, not knowing her story, thought perhaps she intended taking opium again. After she had been with us a week, on a bright and beautiful morning, a chair from her home came for her. Instead of home she was taken out to a vacant piece of ground near the north gate where her father and uncle awaited her. With a club wielded by the hand of her father, she was knocked in the head, a hole was dug and the body was thrown in and buried.

We are mistaken when we speak of the Chinese people as a nation. They have no national life, no state life. They are simply a race in which the family is supreme in controlling its own affairs. They have a proverb

which says: "Under heaven there are no parents in the wrong." We find these words in their Sacred Edict. "Parents are like heaven. Heaven produces a blade of grass. The arrival of spring causing it to germinate and autumn coming to kill it with frost, are equally by the will of heaven. In like manner the power of life and death over the body which they have begotten, lies with the parents." When we think on these things our heart cries out in its utter helplessness and we are thrown back again upon the strength of our "Altogether lovely One," who has said, "I, if I be lifted up, will draw all men unto myself." This after all is their greatest need; the knowledge of Him as their Savior, His love, His tender, compassionate mercy.

The Work at Lu Cheo Fu.

Mrs. Nellie D. Butchart.

I feel that this has been our best year as to interest and results, both among the Christians and outside people. Six have been baptized. While that is not a large number it is the most we have had for several years. We have two mid-week meetings, one for men and one for women. There is not one who does not take his or her turn in leading. I am naturally more interested in the woman's service. It is a great delight to see the growth in knowledge and Christian character because of this meeting. We are brought nearer to each other, and we are like one family, each helping the other.

At two o'clock every Sunday afternoon a service is held for women and children. They come and hear the gospel. There are usually so many that the hospital chapel is full, and one or two other rooms besides. It is much like a Sunday-school, one foreign woman and one or two Chinese women taking each roomful as a class.

Every missionary woman and every Chinese Christian woman takes a part in this work.

The accommodations at the hospital are very inadequate to the needs, not only of the afternoon services, but also for the morning Sunday-school and preaching services. We need a separate church building.

The medical work was never so large as it is this spring. The hospital was planned for fifty beds and sixty-two patients with twenty-one of their friends have found places. The wards are over-crowded. When there was no more room in the hospital building, the laundry room and wood-house were turned into wards. More room still was needed, and the place that was purchased for the evangelist's home was partly used for wards.

There have been many very interesting surgical operations and a few very serious ones. All have been very successful. One case which Dr. Butchart dreaded very much, thinking the patient would not be able to survive, came through all right, and is recovering rapidly. This was a cancerous tumor. The whole lower jaw had to be removed. Some of the patients say, "If we had not come here for treatment we would never have heard the gospel." But most of them can not yet be persuaded that they need its transforming power.

We continue to meet large numbers in our homes and in their homes. We are invited to dine often, and, though our stomachs rebel, we endure the food for the sake of the work. The social part is a great pleasure. It is the friendliness of the people which gives us hope. We know that if they like us they will be more ready to listen to the gospel; so we take pains to make our acquaintance with them pleasant.

Our baby is a little missionary. Everybody is interested in him, and he makes friends with all who see him.

His sweet smiles win them. We are all very happy in our work.

A Chapel Rented in Rukao.

John Johnson, South Tung Chow.

This place is forty miles to the north of us. On our first visit we did not succeed in renting a chapel, but this time we did, though we had some considerable difficulty. The people were very friendly, but timid and distrustful. The chapel is on one of the principal streets, and we think it will answer our purpose admirably. We spent nearly five days in the city selling and distributing several hundred calendars, Gospels, and tracts. Rukao within the walls is much larger than Tung Chow, but the suburbs are much smaller. It is a cleaner and prettier city than this, but not so busy.

A few weeks ago the chief magistrate of this city called upon us and assured us of his desire to help us as his old friends. We returned his call. He showed us great kindness. We were shown into a room, furnished partly in Chinese and partly in foreign style. He sat with us around a square table to drink tea and converse about our respective countries, our families, our work, present and prospective. He was affable to a degree. We think there need not be the least concern about us here, unless there is general uprising, the people are all so friendly. In the Master's promise, "Lo, I am with you all the days," we have rest and confidence.

The work here grows. The meetings in the street chapel are well attended, and the meetings for women held at the mission house by Mrs. Johnson and Mrs. Dannenberg, assisted by the wife of our evangelist, are very encouraging. We are rendering some assistance medically to a few sufferers, but many come to us for whom we can do nothing. Their ailments are either too chronic or too

serious to justify us in meddling. We hope you may not be long in finding us a doctor.

The Opening of San Ho.

Justin E. Brown, Lu Cheo fu.

On Thursday evening, March 29th, Mr. Paul returned from a visit to this place, reporting a very kindly reception, though there was a good deal of popular prejudice against foreigners, he had been very fortunate in meeting a young English-speaking Chinaman, son of an official, and a man well and favorably acquainted with Protestant missionaries.

This young man invited Mr. Paul to his home, gave him a feast to which were also invited some of the leading business men, and before them all explained very clearly the difference between Protestants and Catholics. This was especially fortunate for us, because, in addition to the generally unsavory reputation of the Catholics just now, they were particularly hated in San Ho, owing to their having made themselves such a nuisance by interfering in lawsuits, that they had been driven out only last year.

At this feast the matter of opening a chapel was incidentally mentioned. Mr. Paul inquired as to the prospects of our being able to get a place. These men expressed themselves as not particularly enthusiastic about being instrumental in bringing foreigners or their religion into the town. However, he had one or two offers to rent at rather high figures. Even this was encouraging as San Ho is a place upon which we have had covetous eyes for some time, it being probably the most populous and by far the largest business place in our whole district, outside of the Fu City.

The question was discussed in station meeting and it was decided to open this place at once, locating a Chinese evangelist there. So, early

the following week, Mr. Paul with one of our evangelists and myself, set out for the place, arriving Wednesday noon. We soon discovered a decided anti-foreign sentiment developing. A few of the business men called upon us at our inn and treated us with extreme courtesy, but were aggravatingly non-committal as to their attitude on the proposition of our renting property. The Chinaman is notorious for his ability to conceal his real self, and his reputation in that line suffered nothing in our dealings with him on this occasion.

We found the men who had proposed to rent had changed their minds. We spent a day in looking up two or three new places, but they all proved to be fleeting shadows. The following afternoon the leading business men met in consultation and finally decided not to rent us property, sending us word to that effect through our middleman. We sent back word that that lay with them, but that we had come to open the place for preaching and we were going ahead in that purpose, that we had a very fair houseboat which we could bring down and live upon, preaching daily in the streets.

The following morning they sent down word that the people were determined in their decision not to let us come in, and that we would do well to go at once. We replied that that was wholly inconsistent with our plans and that we would think better of them if they would come and talk the matter over with us instead of sending such a message. We at once dispatched two men to report back to Lu Cheo fu and to return with our boat, and sat down to await developments.

We had not long to wait. They seemed to realize we meant business, and within two hours came a proposition from one of the elders and foremost men in the town to mortgage his property, the very choice of the town

both for location and general suitability to our purposes. Later came one or two other offers much more reasonable than any we had previously received. We finally came to terms with the first man, because of his high standing and the suitability of his place, and because the interest on the mortgage money would be less than half the rent of the next best proposition we had. According to Chinese custom, this gives us full possession of this property until the mortgage is repaid.

There was some little commotion in the town when it was learned that the foreigners had finally won the day, and that a chapel would be opened and the "foreign doctrine" preached daily among their people. Our middleman retired to the country, followed a little later by our landlord. But the people seemed to realize that they had come out second-best in a fair and open fight and to accept the situation philosophically as they are in the habit of doing when confronted with facts that are inevitable.

We took our departure in peace, feeling much elated over having won the opportunity for preaching in this strategic point the gospel of the way of life to men.

INDIA.

Commencement Exercises in Jubbulpore.

Virginia Brown, Jubbulpore.

Our school closed this week, May 8th, 1906. On Sunday, G. L. Wharton preached the Baccalaureate sermon. On Monday the students were assembled for the last chapel service. From the first this meeting seemed to take hold of the students. The Bible reading and the prayers seemed especially earnest. There was a short talk from each of the missionaries first. The two graduates, Jungi and Harun, followed with loving words for

teachers and fellow-students. They spoke of their earnest desire to be useful in the Master's work. Jungi spoke of having received a letter from Miss Frost which had touched him more keenly, and fired him with more zeal, than any letter ever received. He is a fine Christian young man and has the right spirit. One of the students, Solomon, said, "Before I was born, my parents had lost two children. At my birth they promised God that I should be given to him if he would spare my life. When I was old enough they told me of this, and I have tried to fulfill my parents' promise to him. I want to spend my life in his service."

There were earnest talks and prayers from a number of the others. At last Salla, a boy who had run away from Damoh because of evil temper, and who had recently come to us, and been taken on as help in the printing press, came forward, confessed his fault, and said he would try to overcome his sin and with God's help make a man of himself. It was a veritable love-feast and we all felt the better for those heart to heart talks together.

In the afternoon of Monday, we, with some of the students decorated our school-room for commencement. In the front of the room we draped our large American and English flags: these were given us during our visit the past year to England and the dear home land. Large ferns and begonias and other plants were used for the platform, and huge bunches of flowers festooned the walls and doors. M. D. Adams came from Bilaspur to give the commencement address, and the diplomas were presented by the president of the school, Geo. W. Brown. Thus closed the fourth year of what is now the Christian Bible College of Jubbulpore. The future is full of promise for this branch of our work.

Difficulties and Encouragements.

D. O. Cunningham.

The task of evangelizing a non-Christian people is superhuman. Were it not for the fact that we are following a Leader who does impossible things, mission work would have failed long ago. Mere human instruction could never produce the glow we sometimes see beaming from a native's face. Christ in the heart is enough and from him attributes of character arise.

The question that constantly presents itself to the missionary is, how can I best impart the Life-Giver? No doubt by living him, and yet we must not minimize the precept factor.

Possibly the greatest human agency in creating leniency toward, sympathy with, and finally surrender to the life and teachings of Jesus Christ, is the Christian schools. There can be no possible access to the Hindu heart and life comparable to the school-room contact. It is here that silent forces begin their work, and indeed the greatest forces working for God and righteousness in India are silent. Native society, vernacular literature, attributes of character, as honesty, purity, mercy, and philanthropy are being infused silently into the native's life. His atmosphere and whole life is being transformed under the influence of Christian education.

Phillips Brooks tells of three classes of people living in Palestine when Jesus came. First was the mass of people living in the valley, feeling no sense of need, looking for nothing, calling for nothing—satisfied. The second class was much fewer in number but half-way up the mountain side, and groping in the darkness for something they knew not what. The third class was very small but near the mountain top, and conscious that the light was breaking.

India has three great classes. First,

the masses, illiterate, superstitious, and asleep. Second, "rich men." India has more rich men than those outside her borders would think. It is claimed by good authority that many millions of dollars are buried in India. Many of these wealthy people live in want and poverty. This class cares little for India's future.

The third class is composed of students. They are intelligent, alert, awaking to political consciousness. Japan's victories and rising are affecting them in a marvelous way. The students are conscious of the coming dawn. May the Sun of Righteousness dispel their darkness.

There are many missionaries here on the hills, resting after months of hard service on the hot, dusty plains. They tell many thrilling stories, reporting the Christian conversions.

The Indian Christians in Sorrow.

H. C. Saum, Harda.

Recent sad experiences in Harda have been helpful to us new missionaries. They have served to give us a new insight into and a higher appreciation of the genuine Indian Christian. While attending a C. E. social for the native church a telegram announced the death by accidental drowning of an eight-year old son of one of our village evangelist doctors. All seemed much affected and were anxious to show their sympathy in any needed service. The native pastor was soon at the depot to board a midnight train, while others were busy arranging for the next-day funeral service.

One week later we were gathered in the rooms of the hospital attending the funeral service of one of our best village evangelists. Nearly all the native Christians were present and walked a long distance to the cemetery. Many wept in sympathy with

the bereaved family, a wife and five children.

I was much impressed with the kind and sympathetic words spoken by the pastor and two other native men. O. J. Grainger also spoke very helpfully. This experience binds our hearts with pity and love.

One of the saddest features of this is the fact that we have thus lost one of our so few evangelists. There is no one to take his place and his outstation must be closed. Oh, pray ye the Lord of the harvest to send forth laborers into his harvest.

The Orphanage at Damoh.

C. E. Benlehr.

I took charge of the shop work when we came from the hills in November, and have it quite well in hand. We have recently had some orders for furniture from the government. There are thirty-three boys in the carpenter class, two teachers, and three hired workmen. The farm promises better results this year than formerly. The lack of a permanent supply of water is the main hindrance. The building of a church separate from the orphanage in which both orphanage people and outsiders will meet for worship will be a great assistance to the work. The site secured is the best in the town. The hospital will probably be built upon the same lot. This will give Dr. McGavran's work an influence and an air of permanence it did not have before. The boys in the school are doing well, and our work, as a whole, appears to be in good condition.

AFRICA.

From the Equator.

Dr. R. J. Dye, Bolengi.

The days go all too swiftly for what we are trying to crowd into them. The work progresses under the evident blessing of God. Five were bap-

tized last evening. This completes a Christian family of eight members.

Our Sunday-school has had a boom, due to the enthusiasm given everything by the arrival of A. F. Hensey and Eben Creighton. The attendance was once 285 when Mrs. Dye was well and about among the women. It dropped to 175 at the time of her illness. Last Sunday it reached 279. One class of little girls numbered 53. The class of old grandmothers, where we used to have none, now numbers 35, and the oldest grandmother came last Sunday to be enrolled. She inquired very anxiously of me, "Are you sure you have written my name?" It may seem odd to some of the brethren at home, but our hearts are very tender to these old ladies. They came to church only after Father Dye's death, and then they sat near the door, ready to run away if they should be frightened. They would no more hear of their names being written in a book than they would of traveling in a flying machine. They are as interested a class now as you could think of, and last Sunday when I said to them that the gospel of Christ was not something to be stingy about, but would suffice for us all, this very class of old erstwhile heathen grandmothers, the very bulwarks of superstition, all said in chorus, "Oh!" which means "Yes, indeed."

Our Christian workers are conducting regular Sunday-schools in all the towns near us, and as far as three hours away overland. The actual attendance in all four Sunday-schools last Sunday was six hundred. The Sunday-school teachers' class comes Saturday night after the regular meeting of the church.

There are twelve evangelists in the field. The church numbers 116 active, hustling members. The Christian Endeavor Society is growing all the time and we had to remodel the church and put in ten extra benches to ac-

commodate the crowds. We must have a new church building when R. R. Eldred comes back, after he builds a house for himself to live in.

Send us more workers, and God grant that you may find some one to come to this great needy field. The women are praying for some women teachers. Let them not be disappointed. Send us also another doctor to take up the work and help open the great Bosira basin to the gospel. The state has frozen out our native evangelists and are giving the people heavy rubber taxes. This is the very reason, we think, that they have shut the door to us, but we will go ourselves and open it, God willing. Already five Bosiras have been baptized. A great white harvest field awaits us there.



Three Recent Converts.

CUBA.

Good News from Havana.

L. C. McPherson.

During the last eight days we have had twenty-four confessions and six baptisms at the regular services. If

I can baptize the twenty-seven candidates awaiting baptism before I leave, we shall have had thus far this missionary year more than sixty accessions. There have been twenty-five confessions in the past two weeks. We expect to baptize a number Sunday and Tuesday. Our mission work here was never more hopeful. We certainly need a house of worship in a central place; we must have it or lose much.

Matanzas.

Melvin Menges.

Everything here at Matanzas is running along smoothly as usual. Six have been baptized so far this month and two others are to be baptized tonight. Among those received there are two young men who have been in Sunday-school for three years. One of them has been for more than a year the treasurer of the school.

At Union this week three more young men presented themselves as candidates. In conversation with men of judgment in the town I was encouraged to believe that at least \$500 can be raised on the ground, in case we build a chapel. This will about buy the cost of a lot in a first class location. If we can pay for the lot we would not ask more than \$2,000 from the Society.

THE PHILIPPINES.

Laoag.

Dr. C. L. Pickett.

During the month we treated 331 patients. Of these 136 had never called on us before. We answered 43 outside calls and visited six outside towns. The whole number of treatments for the month, including new and old, is 496.

Cheering Progress.

W. H. Hanna.

During the month of March there were more than forty baptisms in

Ilocos Norte. The labors of an evangelist who gives all his time resulted in seventeen baptisms the first month. We have entered several new towns. For some time I have been spending four days of every week evangelizing in other towns. It is becoming more and more apparent that reinforcements are needed now.

Manila.

Bruce L. Kershner.

When we arrived in this city last fall we thought it was a large place, but the scales are falling from our eyes and what then seemed large is now vast; Manila has a population of three hundred thousand souls; in the Tagalog provinces are three millions; in the islands, eight millions. Among these are twenty-five thousand or more Americans, some ten thousand of whom are in this city. Scattered in every direction among this multitude are Disciples; some loyal as any saints, others indifferent, others unrecognizable. We have succeeded in securing the names of about forty and have some excellent meetings; last Lord's Day our parlor was filled, and they were not nearly all present. We need a larger and more public meeting place. A great many people will not attend service in a private house. Some of these go to other churches; others go nowhere. People who are not identified with us are well disposed and many have assured me of their sympathy with our work. Our opportunity for results among American people here is good. We are praying that some benevolent brother or sister may provide us with a suitable chapel for this work. We need it. Here is a city with the commercial importance of Baltimore, Norfolk, or New Orleans, an American population ranking with that of Augusta, Maine, Hannibal, Mo., or Lynchburg, Va., and our only opportunity for preaching Apostolic Christianity limited to a parlor 12x20 feet. A con-

gregation here would have a wide influence because Americans from all parts of the Islands come to Manila for more or less time every year, and most English-speaking people in the entire Orient are here some time or other. Besides this, an indirect influence scarcely less strong would be exerted on our native work here, and would be felt also in Japan and China. Many natives ask me if we have any big churches in America, and if we have many members there.

Our native work in the town of Mariquina recently suffered a heavy blow. In one day two of our chapels were swept away by fire which destroyed the entire place, and four or five of its barrios. Our out-station at Pasay is doing well. We have now fourteen members there. Our evangelist, Juan Garcia, in a recent trip to Baliuag and San Luiz baptized twelve. In Manila the work is languishing for buildings. Our only chapel does not accommodate half the membership of the congregation, and the people are scattering.

TIBET.

A New Proclamation.

Dr. Susie C. Moyes, Ta Chien Lu.

There has just been a new proclamation put up around the city. According to it the viceroy says that it is good for both Chinese and Tibetans to believe the doctrine, and if they go to the Mission they should repent and not do wrong. If they do wrong, the missionary will send his card to the official, and punishments will be given according to law. The Tibetans are much interested in this, and it may do good. I have a Tibetan woman in my employment. She is afraid to come to prayers for fear she will believe against her will. The priests have taught the people that if they will even listen to us preach they will be bewitched into believing.

NORWAY.

A Visit to Orje.

R. P. Anderson.

Two days after Christmas a company of brethren from Christiania set out to attend the dedication of the new church home in Orje near the border of Sweden. A couple of hours in the train brought us to Myssen, where a number of country wagons were in attendance to carry us over the twenty-one miles to Orje. It was winter, and it was night, and that means in Norway that it was bitterly cold. When we arrived we were simply frozen stiff.

Orje lies on the Swedish frontier and is famous for the Norwegian fortress that locked the door against Sweden in the summer of 1905. The little church in Orje numbers only some fifteen to eighteen, but they determined that they would build a house of God in their village. It was a work of faith. All through the autumn the roll of the war drum sounded in the ears of the builders. Had war broken out the whole village would have been razed. People said that the builders were fools to build when everything pointed to war, but they trusted in the God of Peace, and they were not confounded. The house seats 170, but at our meetings over 300 were gathered together. Some had come from ten or fifteen miles to attend the meetings. One man, seventy years of age, placed his wife on a hand sledge and pulled her eight miles across the ice to the meeting and eight miles home again. They were both present at the Lord's Supper next forenoon at 11.30.

The work in Orje has been partly conducted by A. Fladberg and partly by our preachers. In these country districts there are warm-hearted friends everywhere. Norway is all open. The Harvest-Lord will surely send out laborers to those fields that are white unto the harvest.

THEY BELIEVE IN A GREAT CONVENTION.

The following brethren believe that we should have a great Convention at Buffalo, N. Y., October 12-18, and give in brief and concise language the reasons. These are given in response to our special request. The limits of our space only prevent the publication of others equally as good.

1. We ought to have a large attendance because of the good we can do the churches in Buffalo and vicinity.

2. Because a large attendance will inspire us to do more and better work for Christ. Let us go to Buffalo to give and get inspiration for the Lord's work.—J. Boyd Jones, Wilson, N. C.

1. A great Convention generates missionary zeal and sends people back home to act as leaven in all the churches.

2. Buffalo ought to be one of the foothills to the Centennial gathering at Pittsburg, 1909. That will be our high mountain top.—C. J. Tannar, Detroit, Mich.

1. Because it is our Convention. Every one helps and every one is helped. Great multitudes generate confidence and enthusiasm.

2. We should go for what we can learn and bring back to our local fields. Those who do not attend our Conventions soon get to be kickers and back numbers.—A. B. Philputt, Indianapolis, Ind.

1. To catch and diffuse the missionary spirit through the churches.

2. To encourage the missionaries and support them.

3. To gain higher ideals and to elevate the standard of missionary service.

4. To come into closer sympathy with the world's great Saviour and its perishing millions.—I. J. Spencer, Lexington, Ky.

1. The importance of the questions to be considered and decided is so

great that the united wisdom of God's children with their most earnest prayers will be needed.

2. Better things for the advancement of the kingdom of God which are gained from association and communion of the Lord's hosts will be of untold benefit to each one present.—M. M. Goode, St. Joseph, Mo.

1. The receipts from both the March and the May offering show that our mission work has reached a crisis.

2. It is a time for meditation, prayer, and wise counsel such as can be had only in our National Convention.

3. Some matters of far-reaching influence on the future history of the Disciples of Christ will be considered, and on which action will be taken.—N. M. Ragland, Fayetteville, Ark.

1. A large attendance at Buffalo would help our people in and around the city to impress their neighbors with the vitality of our teaching.

2. It would do the attendants a great and lasting good in renewing their faith and zeal and through them bless a multitude of churches in the same way.

3. Every person who attends thereby adds to the value of the Convention to every other attendant.—H. D. Smith, Hopkinsville, Ky.

1. It is our first National Convention in the Empire State where we are little known, and our cause is weak and needs a large, influential showing of our numbers and work.

2. It is the East which calls us with greater urgency than any other section; and Buffalo will mean not only

New York, but New England and the whole region so shamefully neglected by our people.

3. Each successive Convention should be the best in attendance and results.—F. D. Power, Washington, D. C.

1. We need to show the East what a mighty host we are pleading for the simplicity that is in Christ.

2. We need it for our own sakes to quicken all energies which shall find successful consummation at the Pittsburgh Centennial.

3. We need it to strengthen the ties of fellowship.

4. We need it to come to a little clearer understand, if possible, of our real mission to the Christian world about it.—Howard T. Cree, Augusta, Ga.

1. Because it is the Lord's business and every disciple should have enough interest to be there.

2. Because every preacher among us ought to be in close touch with all our missionary enterprises, and the great International Conventions are a source of information as to the Lord's work and of inspiration to larger things.

3. The fellowship of these great gatherings is one of the most precious things in our Christian lives. There is joy in the clasp of the hand and in the light of the eye. Let us be there.—Walter Scott Priest, Columbus, O.

1. For the missionary value it would be to our work in Buffalo and Western New York.

2. The bigger the attendance the more enthusiasm. Every person enthused at the Convention means many enthused at home. One delegate from each of the 550 churches in Ohio, for instance, would be better than 550 delegates from 100 churches only.

3. There is no investment of money in all the work of the church that is

so fruitful as Convention expenses. From the business end of the church a big Convention is a wise investment.—C. A. Freer, Painesville, O.

1. Because of the enthusiasm of numbers. The larger the attendance the greater will be the enthusiasm of those present and the more enthusiasm they will carry with them back to their homes. If any doubt this let them recall the great Jubilee Convention at Cincinnati, or better still, try it and be convinced.

2. Because of the impression to be made on the citizens of Buffalo. We are a great people but scarcely known to them. In order to attract their attention we must go in large numbers, and this we want to do for their good and for the good of our cause.—J. W. Holsapple, Greenville, Tex.

1. Never before in our history have we needed to present an unbroken column more than now. Many vain questions have vexed us. Our association in a great convention will bring us closer together and heal wounds that have been made.

2. The secular world is demanding union of believers. The religious world is seriously thinking about it. We must gather in great numbers to show the world the life and strength of a movement that began in a desire for union.

3. We must begin to do great things for missions. We should be first in all fields—home and foreign. We must be pioneers, not protesters. A great gathering at Buffalo will inspire us to do great things.—Ira M. Boswell, Chattanooga, Tenn.

1. Every successful gathering of our people between now and 1909 will be a factor in bringing about triumphant sessions in the great Centennial Convention.

2. The East knows comparatively little of our people in their teaching,

and even less of the spirit that animates our work.

3. The thought of Christendom is now directed, more than ever, to the problem of the unity of the people of God. It seems that long cherished hopes are to be fulfilled, and fervent prayers find answer. The Buffalo Convention should be so great in numbers and spirit as to interpret our movement to the religious world in harmony with the deepest things of the heart of Christ.—Chas. S. Medbury, Des Moines, Ia.

1. The Annual Convention is to the brotherhood at large what the Lord's Day morning service is to the local church of Christ. The seat to which

you are entitled at Buffalo is worth more than a place in the United States Senate or the New York Stock Exchange. If you despise this prerogative, you are liable to neglect the Centennial in 1909, and are in danger of failing to answer to your name in the final roll call of the saints.

2. As to the minister: the most important single service he renders his church in the year is to represent it at the Annual Convention. Of course, the church will not allow him to do this at his own charges. The fact that the trip is worth more to him than a visit to Europe only emphasizes the church's opportunity; for it gets out of its preacher all it puts into him—with interest.—W. R. Warren, Pittsburgh, Pa.

ITEMS OF INTEREST.

During the past five years the Annuity Fund of the American Board (Congregationalist) has increased from \$171,000 to \$570,000.

A fund of a thousand dollars has been subscribed by the churches in Hawaii to commemorate in some adequate way the missionary pioneers from this country.

Frederick Moore, the war correspondent of the London Times, lecturing to Harvard undergraduates, spoke highly of the Christian missionaries whom he has met on the mission fields.

Malcolm Moffat, a grandson of Robert and Mary Moffat, and a nephew of Livingstone, has been selected to open a mission station at Chitambo in Africa, not far from the spot where Livingstone died.

Andrew Carnegie is widening the

area of his gifts. He now pledges the funds necessary to publish an important work on China. The volume has to do with the origin and development of the Chinese language.

California's tragic and terrible catastrophe profoundly moved Hawaii. Business was suspended; gifts from men of all races and all religions at once poured forth; the Chinese particularly insisted that their quota should go to the general fund and not to their own countrymen solely.

Mr. Wm. T. Ellis, a journalist of experience and a ready pen, is about to make a tour of the world to describe mission fields and operations for a syndicate of important newspapers. His description of religious conditions the world around will be of exceptional interest and value. He goes bearing letters of introduction from a number of religious and missionary bodies.

Six thousand dollars has been paid to the American consul by the Viceroy of Canton, China, for the destruction of mission buildings at Lien Chow last October, when five American Presbyterian missionaries lost their lives at the hands of a mob. This payment of indemnity following the decapitation of three of the murderers and the imprisonment of others implicated, probably closes the incident.

China is waking up. The native Christian forces are launching out. Cantonese Christians are now reported as having raised about \$6,000 to carry on a nationalist movement for freeing Christianity from dependence upon foreign help and influence. This is a remarkable sign. The hope of China is centered in the willingness and ability of the native churches to carry the gospel to their own people.

Dr. Timothy Richards, the distinguished Baptist missionary, for thirty years in China, is on a visit to this country. He was born in Wales in 1845. It was he who organized the Society for the Diffusion of Christian and General Knowledge, an organization which aims to commend Christianity particularly to the intellectual leaders of China. He occupies a kind of a mediatory position between the missionary societies and public officials and is honored by both alike. Dr. Richards has been an advisor of

the emperor and of other influential officers of state in preference to foreign diplomatists regarding China's outlook and best interest. He wields a prolific pen and has the capacity of bringing things to pass. It will be remembered that he was present at our great National Convention held in Indianapolis.

W. J. Bryan, who has twice aspired to the presidency of the United States, has recently visited Japan. A private letter from Japan says: "The Bryans made a good impression everywhere. He was thoroughly Christian. In Yokohama a Sunday dinner was planned and invitations sent by the governor. When Mr. Bryan, in whose honor the feast was made, received his invitation he said, 'I am sorry, but it is Sunday and I go to church. Won't you go with me?' And the governor changed the date of the dinner and went to the Union Church with him." This incident is quite in contrast with the conduct of many globe trotters whose habit it is to deprecate the cause of missions. Mr. Bryan has only words of praise for the missionaries and their splendid work. When he visited India he duplicated the fine impression made in Japan. He spoke in Bombay to 5,000 people of all nationalities and religions, his theme being "The Prince of Peace." His visits in all the East have been a source of great help to the mission cause.

SUNDAY-SCHOOL DEPARTMENT.

Talking About Children's Day.

Hindsboro, Ill., exceeded their apportionment.

Collinwood, O., apportioned \$65, raised \$74.31.

Sunday-school at Ann Arbor, Mich., apportioned \$25, sent \$35.

Sunday-school at Arnold, Neb., apportioned \$5, sent \$17.25.

Monte Vista, Colo., more than doubled its apportionment.

Warren, O., raised \$225, and more to come. J. E. Lynn is the pastor.

The Sunday-school at Glenmont, O., exceeds its apportionment of \$60.



Miss Emeline Miller and her Sunday-school class of the Central Christian Church, Newport, Ky. The class gave \$35 on Children's Day. This is a fine record and shows what is possible when the goal is set high. This class supports two orphans in India.

Children's Day was a splendid success at Latonia, Ky. Offering, \$17.

The Maria Creek, Ind., Sunday-school, apportioned \$60, raised \$72.80.

Pasadena, Cal., First Sunday-school raised \$140. They were apportioned \$125.

The Sunday-school at Eastonville, Colo., more than doubled its apportionment.

Last year the Sunday-school at North Yakima, Wash, gave \$50. This year \$100.

Wabash, Ind., was apportioned \$20 and raised \$46.24. W. F. Wyson, superintendent.

East End Sunday-school, Pittsburg, Pa., went up to \$250 in its Children's Day offering.

The College Park, Ga., Sunday-school doubled its apportionment. G. H. Hinnant, pastor.

The Sunday-school at Big Flat, Ark., apportioned \$5, sent \$13.50. G. W. Alcorn, superintendent.

The Sunday-school at Gifford, O., apportioned \$10, sent \$26. Mrs. J. W. Remley, superintendent.

The Sunday-school at Farmington, Mo., more than raised its apportionment. Edward Owers, pastor.

John Brant, superintendent of the Nickerson, Kans., Sunday-school, reports \$16.91. Apportionment, \$5.

East Liverpool, O., was apportioned \$55 for Children's Day and raised \$115.89. E. P. Wise is the minister.

Parkland Sunday-school, Louisville, Ky., more than reached its apportionment. Myron C. Settle, superintendent.

The Smyrna Sunday-school, near Matkins, Mo., apportioned \$5, raised \$19. Frank Hesseltine is the superintendent.

E. H. Clifford, superintendent of the Fourth Sunday-school, Indianapolis, Ind., reports \$147 from his Sunday-school.

T. R. Hodkinson, Palmyra, Ill., reports a splendid Children's Day and an excellent offering, exceeding apportionment.

V. C. Thompson, superintendent of Central Sunday-school, Youngstown, O., reports \$250. This is \$50 more than apportionment.

The Sunday-school at Boston, Ky., of which H. C. Lovelace is superintendent, more than reached its apportionment of \$10.

W. E. Pierce, of Cameron, W. Va., reports an offering from the Sunday-school of \$170. This is \$60 more than the offering last year.

Central Sunday-school at Denver, Colo., of which Geo. W. Perrin is superintendent, more than raised its apportionment of \$125.

The Sunday-school at Mountain View, Tenn., apportioned \$5, sent \$42.53. This is a splendid record. H. M. Miller, superintendent.

The Sunday-school at Lizton, Ind., more than doubled its apportionment of \$25. They will support a native evangelist. Ora E. Leak is the enthusiastic leader.

The offering of the First Sunday-school, St. Joseph, Mo., on Children's

Day, was \$1,050. Greatest yet. Four classes gave \$100 or more each. They are already planning for Children's Day, 1907.

Some Record Breakers.

The Independence Boulevard Sunday-school of Kansas City, Mo., gave \$1,500 on Children's Day. So far as we know the great Spurgeon Tabernacle Sunday-school, of London, England, is the only school giving more than this for Foreign Missions.

The Sunday-school of the First Christian Church, St. Joseph, Mo., gave \$1,050. This is a great record.

The Hopkinsville, Ky., school gave \$550 with an attendance of 250, an average of over \$2.00 per member.

Perhaps the most remarkable gift of all was that of the Mountain View Sunday-school, of Tennessee. This school was apportioned \$5, had never given before, and sent the splendid offering of \$42.53.

CHRISTIAN ENDEAVOR DEPARTMENT.

An Interesting Letter.

Damoh, C. P., India, April 24, 1906.
My Dear Endeavorers:

We are now on the eve of leaving India for the land of America, the land, which to us thirsty souls here seems literally to flow with "milk and honey." We are tired, hungry, and thirsty for spiritual help and food and strength. By the time we reach the United States we shall have forgotten all about the tired and weary feet and shall be ready to return very quickly to our work. We love our work, and we have seen it grow wonderfully. We have been here over two years, and it is a matter of rejoicing to realize how much has been done. I told you how much sickness there was among the boys, and I told you of our Mota's death. His younger brother

was baptized not long ago in the river, and came to us afterward weeping. I knew he was thinking of Mota, and told him there was rejoicing that day in Heaven and Mota was rejoicing too.

Have you heard about our Christmas? Well, let me tell you, the boys had such a good time. Mr. Bloch ordered a sufficient number of nice woolen scarfs. I hunted up all the picture cards I could find. On Christmas morning we fixed up a postoffice at our bungalow, and the boys all came to the office by turn, and each received a package containing the scarf and another of sweets, cards, etc. They were all so pleased. In the afternoon they had a great dinner.

Three days after Christmas we took all the boys with the exception of some little ones and four or five sick

ones, about nine miles out into the wild jungle. We took our tents and lived out with the boys for ten days. While we were camping here we were able to visit the nearby villages, preaching and singing to many people. They all heard us gladly. Many had never heard such words, and such a story before.

This out-door holiday did us all good, and the sickness among the boys seemed to be broken; they all got into better spirits, and came back to school and to work with more heartiness. We brought out tents in, too, and then pitched camp in the jungle on the Mission property and lived there several weeks, carrying on all the work of the Mission from there. I left the bungalow because I did not find it healthy for my own two little ones, and they improved decidedly in the open air life. We camped for several weeks, coming up to the house the first week in March.

There have been several additions and improvements made on the premises, and now all building work is done. Mr. Rioch has given the boys two magic lantern shows. Twice a gentleman in town has given them a phonograph rehearsal. We have had several dinners for them in parties, at the bungalow, which they always enjoy. They now have cricket on their half holidays, and enter into it with much pleasure. Lately they have each received a new Bible of the new translation, and a new hymn book. The evening before we gave up the work, Mr. Rioch and I gave the boys a fireworks exhibition on the banks of the artificial pond, and that they thoroughly enjoyed.

Our hearts were gladdened this spring by the fact that so many of the boys who had held back so long and who had appeared indifferent to all teaching and example, came forward and asked for baptism. On one Sunday Mr. Rioch took the confession of twenty-six boys, and all seemed in

earnest, and had previously undergone careful examination. We all went down to the river and the baptism took place there.

God bless you all. Yours with love,
Minnie Henly Rioch.

A Fine Opportunity.

E. S. Stevens, missionary at Akita, Japan, in sending the picture of Miss Iso Matsumoto, writes of her as follows: "This picture is a good one and tells more for her than my letter can. She is one of a large family of children and is preparing to become an evangelist or Bible woman. She has two years more to complete her course. Her standing is high.



The lady who has charge of the school writes that she is perhaps the brightest one in the school. Her age is eighteen. If you can raise \$30 for her, her folks will do the rest. Her father can not keep her in school after June next. Thus far she has been self-supporting." What society will furnish the \$30 to keep this young lady in school?